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PERSEVERANCE

I N

WELL-DOING.



Price SIX-PENCE.

Perseverance in well-doing.

A
S E R M O N

PREACHED AT THE
Parish-Church of St. *Chad*, in
SHREWSBURY,

BEFORE THE
T R U S T E E S
OF THE
SALOP INFIRMARY,

O N
THURSDAY, *September* 14, 1749.

By WILLIAM ADAMS, D. D.
MASTER of PEMBROKE COLLEGE, OXFORD.

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OF THE

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OF THE

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OF WILLIAM ADAMS

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TO THE
RIGHT HONOURABLE
HENRY-ARTHUR, Earl of *POWIS*,
TREASURER,
And the Rest of the
TRUSTEES
OF THE
SALOP INFIRMARY,
THE FOLLOWING
SERMON

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GALATIANS vi. 9.

Let us not be weary in well-doing.

Y well doing may be understood
B every species of right action,
every thing that belongs, as a
duty, to men or christians. But
it is plain that the apostle in this place
means, principally, acts of charity and be-
neficence ; in which duties he tacitly com-
mends the *Galatians* for the progress they
had already made, and exhorts them to a
farther proficiency.

To be uniformly good, to consider our-
selves as destined in this life to promote
the happiness of all around us, and to
make this steadily and invariably the rule
of our actions ; this, as it is the true
christian character, so is it surely the most
noble and god-like that can be ascribed to

man. We cannot contemplate it without love and delight; and this will as naturally excite our emulation, and lead us to desire in ourselves what we necessarily admire in others. But this perfect character is not to be attained by a transient wish, by the bare inclination and consent of the mind: it must be formed, like other virtuous habits, by time and patience, exercise and application. Every virtue has it's difficulties, it's field of trial and conflict; and charity, like the rest, unless formed with care, and disciplined into constancy and perseverance, will be apt to faint and *be weary* under the discouragements which it will often meet with. The motives to this duty have been so frequently and so well displayed, on this and other like occasions, that I shall chuse, as a subject less anticipated, to consider the difficulties that attend it, and the reasons that prevail against these motives. When we go to war, our Saviour hath told us, that we must count not only our own strength, but likewise the strength of the enemy; that we may be able to meet him that cometh against us. But as these difficulties often arise from our own corrupt passions,

sions, as well as those of other men, it will be proper,

First, To consider distinctly what disposition of mind is necessary to constitute the character in the text; what this virtue is in it's principle as well as in it's effects; that we may learn where our own strength and weakness lies, and how to cultivate and improve this virtuous habit in the mind.

I shall then, *Secondly*, lay before you some of the principal discouragements that seem to check the progress of this virtue in the world; that we may arm ourselves and unite our endeavours against them:

And, through the whole, shall have respect chiefly to the exercise of our charity, in such publick works as this which we are at present met to promote.

And *First*, By the virtue of charity in general is meant universal benevolence; extending it's good wishes to the whole human kind, it's good offices as far as it's abilities

abilities will reach. But more particularly, as it is characterized in the text, it implies a firm resolution to do all the good we can, together with activity and perseverance in doing it. By resolution I here mean a rational determination founded on sure and certain principles, such as are those of reason and religion. A general disposition to do good, it will cost us little pains to form in ourselves. Whoever asks his own heart the question, will be told that his affections are kind and benevolent, and that his sentiments are those of love and charity towards mankind. Every one either feels or fancies this disposition in himself. And it is certain that, in some degree, this temper of mind is natural, and therefore common to all men. God, who hath made the welfare of mankind to depend much on their mutual love and care one for another, hath at the same time, lest reason and religion should have too cold an influence, implanted very powerful passions in the breast to stimulate and excite to these duties. We are so made as necessarily to commiserate the wants and feel the distresses of others. But if our mercy and compassion have no other foundation than this; tho' the world may be
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the better for it, we shall be none the better ourselves. If we relieve others only to gratify ourselves, there is no virtue or merit in this appearance of charity. If we do good only from temper and inclination, from selfish or other human considerations, these principles are very various in their influence and tendency; and, if some of them, at times, prompt us to what is generous and good, others will prevail in their turn, and more frequently seduce us from it.

To give stability to virtue, it must be founded on better motives, on the principles of reason and truth: these are every where the same, and operate in all circumstances alike; they will not bend to our corrupt inclinations, or be moved by the intreaties and importunities of self-love. This then is the proper foundation, the rock on which our virtue must be built. Whatever claims the authority of duty over us must be tried by our reason, not by our passions and inclinations; and where this authority is acknowledged, we must be subject not for pleasure, profit, or fame, but for conscience sake.

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This rational choice, this subjection of the mind to duty, is necessary not only to support but to constitute virtue. Without it our best actions will be nothing worth; it being a first principle in morality, that the virtue of every action is to be estimated from the principle and intention with which it is performed. In the virtue before us the apostle plainly supposes, that we may give all our goods to feed the poor, and yet want charity: and, on the other hand, our blessed Saviour hath declared, that whoso shall give a cup of cold water only to a disciple, *for his sake*, shall not lose his reward.

The resolution then we are recommending, implies a previous examination of the duty to which we are called, a full conviction of the authority and obligation of it; in the present case a sense of the excellence, importance, and necessity of charity: and where this is deeply rooted in the mind, where the motives to well-doing are made familiar and habitual, are always open to our view and ready for action; this is the virtue we are enquiring for in
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the seed and principle, and as it resides in the heart.

The nature and extent of this duty I have supposed sufficiently known, and the motives to it to be obvious to every one's reflexion. I shall therefore conclude this head with observing, that we ought to give some of our time to the study of this and every other virtue; to consider the reasons and motives that induce to them, and the means of cultivating them in ourselves. This is the worthiest and best, as well as the most useful employment in which the mind can be engaged: a neglect of it is the great error in human life. Men are apt, when they have scarce bestowed a thought upon these subjects, to think themselves enough principled in virtue, enough resolved and fortified against vice; and so commit their bark to the wind, and follow where the tide of custom, or the stream of inclination, leads them: and what wonder is it if they make shipwreck of all their hopes?

But, secondly, This resolution, and every virtuous principle, must be tried by its effects; agreeably to the rule of our blessed Saviour,

Saviour, *By their fruits ye shall know them.* The first of these which I mentioned was activity, or an active temper in doing good. To be unwearied in well-doing implies this, and something more; it implies that we have been busy and industrious in all the offices of charity, and that we are still carrying on this labour of love with fresh vigour and alacrity. The best resolutions will not make us on a sudden virtuous or charitable. We must not mistake the design for the thing itself. These resolutions must be pursued into their proper consequences, and set the active powers of the mind at work, before we can take this character to ourselves. Here then it is to be feared that men often deceive themselves: a love of virtue will, at times, warm the breast of the most sluggish into some feeble resolutions of well-doing. In these they applaud themselves; and when they find the generous sentiments of pity and humanity move within them, are easily persuaded that they are merciful and compassionate. Thus we purchase very cheaply our own good opinion, and often think ourselves charitable when we only have bowels.

But

But would we know our true moral character, we must enquire of our actions, not of our sentiments and opinions. These latter are always on the side of truth and virtue. God hath made them so. Our actions only are properly our own, and tell what we are. *I will shew thee my faith by my works*, saith the apostle. If you have charity, shew it by your works. You feel it in yourself, but let others feel it. What families or what persons have been the better for your bounty? Have your ears and your hands been open to the wants of your suffering neighbours? Is your labour or your fortune, in any good degree, spent in their service? When any good work hath invited our concurrence, have we, according to our ability, encouraged and promoted it? Or have we contented ourselves with bidding it *God speed, and wishing it good luck in the name of the Lord?* It is thus we must bring our virtue in this and every other instance to the trial, before we can determine what our real character is. But farther,

A third, and that a principal condition implied, or rather distinctly marked in the character

character of the text, is perseverance in well-doing. This is necessary in every virtue, to crown and compleat the character; and indeed the only proof we can give of those principles which I mentioned as necessary to recommend our services to God. It will be to no purpose to *endure for a while* in the practice of virtue, if in *time of temptation we fall away*.

It is generally said, and with great truth, that the difficulties of virtue grow less by practice, and that by degrees it becomes pleasant and delightful. And if this be true of any virtue, it is certainly so of charity; the exercise of which is rewarded with more present pleasure than perhaps any other species of well-doing. It may therefore be thought an easy task to persevere in this duty, and to want but little our exhortation. But the mind of man is naturally fickle and inconstant; tired with the present and fond of new pursuits; changing as the scene without, or as fancy, passion, or natural temper change within. Every virtue too has its enemies, and even this of charity enow to exercise our vigilance and caution. Hence it requires some strength of mind to be, for
any

any time, uniform and consistent with ourselves, to keep the same designs in view, and to pursue the same course without deviating from it. And this strength is only to be acquired, like that of the body, by use and exercise: we must frequently renew our good resolutions; revolve in our thoughts the motives upon which they are built; and keep them, by reflexion and meditation, alive and fresh in our minds.

How far we are to persevere in the exercise of our charity, in any particular instance, prudence and our own judgment must determine. But this temper of mind will naturally incline us to be patient and candid in judging of any such designs as are offered for the publick good. We shall not be hasty in receiving prejudices against such as we have seen reason to approve, and have perhaps been engaged in supporting. The characters of good and evil in most publick designs stand out so apparent and visible, that it is not easy to be deceived in our judgment about them. Yet there are arts of misrepresenting the plainest facts, and obscuring the brightest truths, which make it necessary to recommend, on some occasions, candor and attention

tention in these enquiries. It is not many years since a new institution amongst us, I mean that of charity-schools, was universally applauded and encouraged. We have lived to see this lose much in the esteem of the world, and it hath been almost fashionable to decry it: and yet I think it certain, that every fair enquirer will still be convinced, that this is a very wise as well as christian institution; and that the objections against it have nothing but novelty to recommend and support them.

But I proceed to the *second* thing I proposed, which was to specify some of the principal obstacles which prevent the progress of this virtue in the world. These arise either from our own corrupt inclinations, or from the frowardness of others. Amongst those which we are to guard against in ourselves, the first which I shall mention, and which hath been already pointed to, is indolence: a vice of very extensive and pernicious influence. They who are freed from the necessity of thought and labour, are apt to forget all other obligations to these duties. Ease and self-indulgence grow by degrees into an habitual

tual disregard and inattention to every thing. Pleasure and amusement shut out all other concerns. And when men scarce bestow a serious thought upon themselves, it is not to be expected that they should give much of their time or care to the welfare of others.

The motives of religion are lost upon those, who cannot bear the pain of attending to them. But could they be brought to think, a moment's reflexion would teach them, that their active powers of body and mind were not given them for nothing; that they were not made for themselves alone, nor the world about them merely to minister to their ease and pleasure; that all who reap the benefits should share the burdens of society; that no virtue, or even ornament of the mind, is to be attained without pains and application; that labour is the price of every thing excellent in this life; and much more is it necessary to attain the rewards of the next.

But farther, This vice is the parent of a timorous and coward disposition of mind, which deters men from attempting any thing that is generous or great. *The sloth-*

*ful man says there is a lion in the way.** His fears magnify every real obstacle, and create a number of difficulties that are merely imaginary. Is any thing proposed for the publick good? He laments that the times will not bear it, he foresees that every man will be armed against it, that the virtuous are too few to support it, and that publick good is the last thing that will meet with publick encouragement. But it is not so. The age is not so bad as to refuse a fair entertainment to any thing that is offered for the publick welfare. There is more stagnant virtue in the world than is commonly believed, if there were but activity enough to put it in motion: witness the several charities, many of them of a kind new and untried, which have been lately set on foot, and are now flourishing among us.

Infinite are the mischiefs that arise from this over-prudence, this ungenerous diffidence and distrust of mankind. It seems almost a received maxim in the political world, that government cannot be carried on without applying to the vices and corrupt passions of men: and they who have
designed

* Proverbs xxii. 13.

designed the very best for their country, have thought it vain to attempt it 'till they have won others, by the worst condescensions, into a concurrence with them. But what is this but to despair of the commonwealth? God certainly designed that the world should be governed by virtuous men, and by virtuous means. And he hath stamped that dignity and majesty on the very aspect of virtue, that they who lead under her banner may be sure to be better followed and obeyed, than they who court submission by other measures.

A second known enemy to every publick good is avarice: a mean and sordid vice, that infects and debases every faculty of the mind it enters. — It is the mind that has no generous sentiment within to support it, and is conscious how little it deserves the friendship and good-will of mankind; that makes riches it's strength, and flies to this unnatural aid for support. There is therefore little room to hope for any thing good or charitable from this character. It is indeed strange that men should think themselves justified in accumulating riches without end, without any design of enjoying, and often without

the apprehension of wanting them; while others, whose wants and distresses call for every thing, have nothing to relieve them. But there are lower degrees of this vice, which lie more frequently concealed in the breast, and which are amongst the most prevailing reasons against the exercise of our charity. Men relieve themselves from this burden by laying it upon others. They compare their own fortunes with those that are greater, and excuse themselves from contributing to the wants of the publick, merely because there are others more able. But the rule of the scripture is, *Let him that hath little give of that little*. None are excused from giving. A deficiency in the charity of others will not make ours the less wanted. And where the wants of our neighbours call for it, it is a duty in all to contribute according to their several abilities.

A third enemy to charity, and the source of numberless publick evils, is luxury. This vice, like avarice, multiplies our wants, and by that means confines our charity at home. The demands of pleasure and pride are so great, that they who indulge in these gratifications seldom have to give to him
that

that needeth: and every station of life is at present so much exposed to temptations of this sort, that this may be reckoned one of the most common as well as greatest obstructions to charity. Self-indulgence hath a natural tendency to harden the heart. The more the selfish passions prevail, the more will every thing of generous and publick spirit decline within us. Hence it is that they who live in ease and luxury are most insensible to the distresses of others, and the least apt to attend to wants which they have never felt or feared themselves. Of this unreflecting temper we have a striking example and reproof in the parable of the rich man and *Lazarus*: the former clothed in purple and fine linen, and faring sumptuously every day; the latter full of sores, lying at his gates, left to the dogs, and perhaps fed with less care than they. This is the picture which our Lord hath held up to the cruel and voluptuous, and which must pierce the breast with so many cutting reflexions, that I shall add no more upon this head.

Beside these domestick enemies, which every one must enquire for in his own breast, we must expect to encounter with

difficulties abroad. And first, the vices I have mentioned, as they may possibly have some sway in ourselves, so, as far as they prevail, they will arm the world against us. They who refuse to concur in any good work, must justify their standing out by bringing disparagement upon the design itself; or, where this cannot be done, by insinuating mismanagement, indirect views and motives in those who conduct it. There are men who get the character of sagacity by penetrating into the secret motives of others, and resolving every thing they do into artifice and cunning. With these there is no such thing as publick spirit in the world. The good of others is only a pretence for serving ourselves; and consequently no publick management ever satisfied, or can satisfy them. These are, for the most part, men of narrow views, as well as narrow minds: yet their insinuations are apt to be too well received, from a malevolence of heart which makes men delight in seeing the character of others levelled with their own. Every one who acts in a publick sphere, whether great or little, must stand the mark of envy and censure. And perhaps that liberty of calumniating the highest administrations, which

which is wisely tolerated for the sake of the greater good, may make this petulant temper the more prevalent and common among us. It is certain that this is the fate of all publick management. Ignorance will object and folly dictate: but it is the part of wisdom and virtue to persevere unwearied, and of charity to hear and forgive.

Again, our good designs will not always meet with the success, any more than with the esteem, which they deserve. They will sometimes be bestowed upon unworthy, sometimes upon ungrateful objects. Even among those who concur in the same good design, things will arise not always pleasing and agreeable. Diversity of opinions will create little differences and displeasures: jealousies, suspicions and evil surmisings will arise. Those who are most forward will blame the tardiness of others; and in their turn be thought over-busy and officious themselves.

I am sensible, that I am led into reflexions which the present occasion will scarce seem of importance enough to justify. And it is a pleasure to observe, that there

is nothing in our particular circumstances and situation to call for them. But as these evils are incident to all publick charities, and in some degree to be feared by all, I thought it neither useless nor foreign to my subject to mention them.

There is yet another enemy to publick good, of so malevolent a nature that it is almost dangerous to mention it, I mean that of party prejudice; which, where it prevails, destroys not only all charity, but all candour, truth, and common justice. When men are divided into factions, they are prepared to divide and to oppose each other in every thing: the approbation of one party is reason enough for dislike in the other: and if happily they ever unite in the same cause, this is a strong presumption that there is some uncommon excellence to recommend it. It is certain that nothing can be more unjust in it's principle, or more violent in it's effects, than this spirit. And if it may reasonably be hoped that societies of charity will be less infested with this evil than any other; it must too be remembered, that in societies which have no common tie of interest or bond of union, but mere will and pleasure,

sure, no evil is more to be dreaded. Those therefore who are real friends to such designs, will, above all things, be careful to avoid all appearance of this spirit in themselves; and particularly this, which is one of the strongest symptoms of it, the suspecting it in others.

These are some of the discouragements, and there might be reckoned more, which threaten, and for the most part attend the execution of the best designs. What then? Shall we sit down and lament these difficulties? Shall we not rather call up our zeal and double our ardour in opposing them? Is it not indeed matter of real joy to us that there are such difficulties to encounter? So the apostle thought. *My brethren, saith he, count it all joy when ye fall into divers temptations: knowing this, that the trial of your faith worketh patience.* * Were the stream of duty always smooth and unruffled, where would be the virtue of obedience? Were popular applause and honour always to wait on well-doing, how should we be sure that we acted from charity, and not from these meaner motives? These inducements to duty will indeed increase our
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* James i. 2, 3.

guilt in neglecting it : but as far as we are swayed by them, they will likewise, as I have said, take from the virtue of our obedience. In every good action, it is the sacrifice that is made, what we give up of ease, or pleasure, or profit, that makes the virtue. Without this to prove it, we shall want that satisfaction in our own virtue which is the truest, sincerest pleasure that the mind is capable of enjoying. This is what the apostle deservedly counts *all joy* to those who have been tried by temptations. A new source of pleasure arising from renouncing pleasure ; from mortifying our passions and self-love, and from the consciousness of pure, unadulterate virtue. Thus *the ways of wisdom are at last ways of pleasantness, and all her paths are peace*. In vain we separate happiness from virtue : the more we shut out self-love, the more we shall be found to love ourselves, and to consult our true felicity.

Having now seen the difficulties that attend our persevering in well-doing, it may be expected that I should dwell longer on the folly and unreasonableness of being discouraged by these, and should balance against them the many motives that plead
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for this duty. As to the former of these it may be sufficient to have shewn the impure and polluted sources from whence these objections flow, and the meanness of those principles and passions to which they owe their influence. The latter, as a beaten to-pick, I shall pass over, only reminding you, from the words which follow the text, that the pleasure, which I have mentioned as arising from disinterested virtue and true benevolence, is not a mere ideal pleasure, ending in contemplation only, as the sensualist and voluptuary may be apt to think; but is the most solid and permanent of all human pleasures: which will never desert us in this life, and will become immortal in the next. *Let us not be weary, saith the apostle, in well-doing, for in due season we shall reap if we faint not.* Let us not respect ease or pleasure, or consider any thing but duty itself, in the practice of duty: and God will certainly find a time to reward our virtue. The present is the season of labour and culture: but the time of harvest will come, when *we shall reap according as we have sown; when we shall come again with joy, bringing our sheaves with us.* Present pleasure will indeed attend the practice of our duty; but it must come unasked, un-

unfought. It must even be purchased by voluntary labour and self-denial ; but, in proportion to this labour, this pleasure itself will be more pure and perfect, and our reward will be great hereafter. The difficulties then of virtue are not real discouragements : on the contrary, they ought to be considered as a motive and spur to duty. This our Lord hath taught us, with that noble simplicity and authority which adorned all he spoke. *Call to thee the halt and the maimed, the lame and the blind ; for they cannot recompence thee : thou shalt be recompenced at the resurrection of the just.*

To apply now these reflexions to the present occasion : The charity we are assembled to promote, is so apparently excellent and useful, that it seems scarce liable to exception or misrepresentation. The intended objects of it are plainly the first objects of charity. Sicknes and pain, even in a low degree, make us miserable amidst affluence and plenty : how miserable then must they make those who are deprived not only of all the extraordinary helps which their case may require, but even of the common necessities of life ? Who are destitute of all things, when all is too little to make life comfortable,

able, or perhaps supportable? How many thousands are there who, by their best industry, can but feed their families *with food convenient for them*, and whom a week's incapacity for labour must reduce to penury and want? An affliction severe enough without addition; how severe then when sickness and disease are added to it? If then any method can be found, by which all the helps and advantages which the rich enjoy can be conveyed to the poor in these circumstances, is not this what every christian, every human heart must wish? I am not here applying to your passions and affections, though these will certainly rise up in judgment against us, and condemn us, if we do not follow where God and nature intended they should lead us. But I apply to your reason and conscience, the proper source of virtue. Charity is a duty: a duty which God hath bound upon you by all the ties of nature, reason, and religion; a duty which strikes the mind with more piercing conviction, than any other; a duty which, I am sure, you own and acknowledge, and even think yourselves resolved to practise. But if this be a duty in any circumstances, it is surely so when the sick and needy in the anguish of their souls call upon us.

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Those who are most distressed have, doubtless, the first title to relief. And could we observe an exact order and proportion in the distribution of our charity, we should, I am persuaded, think ourselves obliged to begin here; and should even regret our other charities, as less properly bestowed, while any in this first class of misery remained unhelped. It is certain our blessed Saviour, the model of all virtue, in the exercise of his charity, had a principal regard to these. He went about *healing all manner of sickness, and all manner of disease, among the people*. He did indeed, though he had little, allot a part of that little, and gave from his bag to the common wants of the poor. But the lame and the blind, the paralytick and the leper, were the first objects of his care; and *heal the sick* was a principal part of that commission which he more than once repeats to his disciples.

Again, if this species of charity is the most necessary and wanted of any, so is it here best and most effectually answered. The poor have really here almost every advantage which the highest plenty could give them. They have many advantages which

no expence of charity could by any other means procure them; and here procured at an expence, how little, comparatively, and how trifling? And it is worth observing, as an argument for our perseverance, as well as for a more general concurrence in this charity, that in proportion as it is more extended even this little becomes less. I mean that the greater the number is of those that are relieved together, the less, proportionably, will be the expence of relieving each. When an establishment of this sort is once formed, and the necessary provision is made for any certain number, this number may be greatly increased with a small addition of expence to the charity. And as every little contributed here, will go much farther in removing misery and distress out of the world, than in any other conceivable way, so is that little, sure to be rightly applied to this purpose. Here is no room to be imposed upon by fraud or fiction in the objects of our charity: and the distribution of it is under such regulations, and in such hands, as cannot possibly deceive us.

Besides this, which is the first intention in these charities, other great and excellent ends are answered by them. As afflictions generally call our thoughts home to our-

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selves,

selves, and produce that consideration which
 always produces religion, hence these insti-
 tutions are easily improved into the best
 schools of piety and virtue. And this ad-
 vantage and use of them hath not been
 overlooked. The ignorant are here instruct-
 ed, the bad admonished and reprov'd, and
 the penitent encouraged and assisted. Books
 of pious exhortation are put into their
 hands, and opportunities of joining daily in
 publick prayer, and frequently in the holy
 communion, are administered to them. And
 it cannot be that these pious endeavours
 here can be lost: rather we must suppose
 them more than ordinary successful, where
 gratitude itself will open the mind to receive
 instruction, and affliction to receive it se-
 riously.

To this may be added, the improvements
 which the arts of healing themselves receive
 from these charities. For are not these in-
 stitutions become the best schools in phy-
 sick and surgery? Is not attendance here
 considered as the finishing part of education
 in these studies, and that which crowns the
 rest? If then these are deservedly esteemed
 among the most useful, and therefore the
 most honourable professions in human life,
 all improvements made in them must be,

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considered as a common benefit and advantage to mankind.

There would be no end were I to say half that might be said in favour of these charities. More, I am persuaded than is necessary hath been already said, to convince you that it is indisputably the most necessary, the most fruitful of good, the least liable to exception and abuse, of all others. What then remains but that we heartily resolve to support this, which is so happily begun among us; that we not only resolve, but be strenuous and active in supporting it; and be not easily discouraged, by any little difficulties or troubles that may arise, from persevering in it's support.

Let the indolent take his part in this pleasing task, and rejoice to be a fellow-worker in this labour that proceedeth of love. Let the avaricious exchange here his perishing wealth for the true riches, and lay up a treasure in the heavens which faileth not. Let the voluptuous taste here a pleasure more exquisite than the joys of sense; and, from the generous pleasures of benevolence and compassion, let him aspire to those that are yet more excellent, which arise from virtue and true charity.

Lastly,

Lastly, Let those who have already assisted in this good design, rejoice in the work which they have set their hands unto, and persist with their best endeavours to give strength, stability, and perpetuity to it. In earnest, little as it is that is here done, what have most of us done more useful in the world, or that we can take a truer satisfaction from? At how small a price, compared with the many superfluous expences which most of us find room to indulge in, have we begun a work which, when it is but well begun, hath already saved the lives of many; redeemed the lives of more from pain and misery; and which, there is at least a pleasing prospect of it, will continue a blessing to many thousands in future generations. Let us at least endeavour to deliver it down to posterity as whole and entire, as extended and improved, and as much recommended by our example as we can. And may the blessing of heaven attend your endeavours here, and be their reward hereafter.

T H E E N D.